Volume VI Chicago, Ill., September, 1929 Number 6

# The Liberal

## *Four Pastels*

Morning is like a water color, spilled
In clean, clear washes on an open page
By a bold hand, not neat or overskilled,
But with a fine contempt for tutorage
And all its learned saws. A richer brush
Masses Noon's heavy foliage, boldly wields
The summer's burning palette, paints the hush
And slumber of deep shadows on the fields.

Evening to pastel gentleness is dimmed;
Her colors swoop exultant in the west,
Like a great bird released from torrid bars,
And lastly Night, in black and sepia limned,
Darkening the leaves and flowers into rest,
Etches her stillness on a host of stars.

Diana Carroll.

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The Peoples Church

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## *DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH*

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

# THE LIBERAL

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

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Volume VI Chicago, Ill., September, 1929 Number 6

## *IMPORTANT ANNOUNCEMENT*

**Station WCFL (309.1) will broadcast the entire service of The Peoples Church of Chicago, direct from the Pulpit, for the Season beginning Sunday morning, September 15th at 10:45 A. M.**

**Mr. Walter Flandorf, At the Organ.**

**Mr. Emerson Abernethy, Director of Chorus.**

**DR. PRESTON BRADLEY**

will preach on

**"SUMMER TRAILS"**

All listeners and radio members are invited to write the Church regarding reception. Please inform your radio friends of the change in stations. Your co-operation will be greatly appreciated.

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## *MEDITATION*

**By Dr. Preston Bradley, Given in The Peoples Church of Chicago On The Morning The Sermon In This Issue Was Preached. Stenographically Reported.**

Infinite and Eternal, in the quiet beauty of this morning moment, may we sense the sublimation of life which brings us into the presence of that which is not amenable to all the changes, vicissitudes and varieties of life. It is that we might sense that which was, and is, and ever shall be, the eternal something that stands, beneath, above and over the great procession of life and of nature, and the sensitiveness of that reality which constitutes for us today the adventure in the realm of the spirit, —that something that as closely as we can tell, as vitally as we can establish relationship, seems to flood and sweep our souls with an intangibleness, but yet with a significance, with an elusiveness and yet with that experiential relationship. Without the awareness of that presence we would find ourselves swamped, defeated, beaten, unable to rise, unable to press forward, unable to advance. May a very clear conception of that come to every befogged mind, and a very deep sensitiveness of it come to every

broken heart, and may all the world that is living life in the midst of all these strange reactions, complications, intricate situations, and all that makes up this fabric of existence, by their sense of that awareness, may they find encouragement and strength and power, and just as the morning fogs are dissipated by the climbing sunbeams, so may the fogs and storms of life be dissipated by the brilliant beauty of the spirit of truth and of light. And Infinite Heart, in our closing meditation today, we would humanize all this aspiration. Our heart aches today for the splendid family of our church that only in the wee small hours of this morning had to stand beside the couch of a dying father, husband and friend, and in the agony of their grief today, may they know that this institution which they love, and this church where they serve, is thinking of them in terms of courage and in terms of helpfulness. And for all the sick in our hospitals that we saw yesterday, for the countless thousands who are listening that are ill in body and soul, that we have never seen or perhaps never will see, may that great vibratory power that comes from being in touch with eternal and infinite light, leap across the billowy banks of the clouds into every heart and soul that is listening, may strength and encouragement emanate from this service. May those sick in body be resusditated, revitalized, hearts reborn, minds be unobscured; may the power of that ultimate reality of love send from this service today some of its power to every life and every heart that needs it everywhere, then we may know that something shall have been done at this Lenten time to bring beauty and goodness and kindness and love and considerateness and, best of all, peace and quiet.

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## *"ADVENTURE IN THE MODERN WORLD"*

**Sermon By Dr. Preston Bradley, Pastor of The Peoples Church of Chicago. Delivered In The Church and Stenographically Reported.**

There is a romance in the glamor about the word "Adventure" that gives it a distinctive charm and a glory all its own. It is somewhat rare to use that word "adventure" in connection with the word "religion," and yet I propose this morning, in the closing part of my sermon to you, to link up this spirit of adventure, that is so extant in the modern world, with this problem of religion that is just now so challenging to all thinking men and women. Before I come to that part, which we might logically call the conclusion, I think it would be well for us to have somewhat of a re-creation in our own consciousness of what really is the significance of that which we speak of as "adventure,"—adventure in the modern world. The history of progress is but the history of adventure. Without adventure there would have been no achievement, no development, no progression. If we are to analyse the motives that prompted discoveries, inventions, creations itself, we should, I think, upon very careful analysis, see very definitely portrayed that the basic motives and motivation of all is that of conquest of the unknown and untried. The greatest gift which the universe has ever given to man has been man's capacity for experimentation. Without his attitude of experi-

mentation, the universe would have always remained an unknown. Without his capacity and motivation we would always have had a purely earth centric religion. Without it, stars would never have been anything but holes in the sky through which man could see the glory of that which he could not understand. Without experimentation, life would have been a drab, accepted, commonplace affair; contented with whatever strata we found ourselves in; abiding by whatever offering was extended to us, but the spirit of adventure has swept that aside, and man steps upon the stage of his action revitalized, revalued, looking at the world and all there is on it, not in terms of accepted limitations, but looking at it as a great human territory to which he can bring his intellectual, his emotional world, his heart world, his aesthetic world, his world of ideality, his world of social significance, and into that world make, and build and grow. If it were not for this spirit of adventure, we would find ourselves in a prehistoric era, even with the motivation of human kind, for it is more necessary, besides merely longing for development and progression, that we develop a technique to put that longing into pragmatic achievement. There are many timid souls in the world; souls that are afraid and frightened. Life appears like such a huge thing, such a complicated and intricate and magnitudinous thing, that in the presence of life there is a tendency to submit rather than to subject life, with the result that from that type we never have any spiritual or physical genius; they have been content to float upon the river of time, always with the stream, never against it, while only those who have sought to discover the source of things have contributed promise. Those who merely glided to the mouth of the stream found only the end, and the end has not always been the great attraction. The great challenge of source and origin has brought their power into play in the struggle of the mind and heart over man. The spirit of adventure brought to the physical universe has revolutionized that universe and our relationship to it, as every student knows. Great discoveries have led to great inventions, so that man has gone to the inpenetrable darkness of the mysteries of nature and said: "There is some thing beyond the obvious and it is the subject of my quest," and so, at the expense of his life, of social reactions, religion, annihilation and ecclesiastical abandonment, man has gone to the realm of nature, and here, by his persistency, has revealed to us that nature, as we see it, and as we know it, stands against much that is commonly accepted in the religious interpretation of nature as important and significant. Man simply saw the helplessness about him and he built a religion and created gods in terms of that helplessness. He localized the god idea and gave it tributes that he, himself, could not master, or submit to, but the ecclesiasticism of the god idea was always limited by the smallness of the universe in which he was. Spacious minded people always have a spacious conception of the Infinite. It is only when we have an elongation and enlargment of the universe, of which we are a part, that we can give a character to God commensurate with dignity and beauty. That has been the contribution the quest of adventure and science have made to the world. Those who would not accept a prehistoric universe, a limited universe; those who are not able to do anything less than weigh the sun, and when they weighed the sun and studied the immensity of space, and then brought to the electrons swinging in their orbits, millions and millions of them, the hypothesis of movement and power, then it

was that man was compelled to make the adventure in the world of religion. The limitations of the prescientific age must be eliminated in order that we might flower in the garden of real religious personality. It was because of this spirit of adventure that all this has happened. First, that those who are to adventure partake of an experience up to the moment of adventure. No man merely started out without accumulated experience. Therefore, the past has a contribution to the present, and directly influences the future. Those who seek out for territory in the physical world that has never been known or discovered, authenticated, or made scientifically available, what did they do? They authenticate their own spirit of adventure by a familiarity with facts and accumulated experience. That was seen in Commander Byrd's adventure.

He spent more than ten years in preparation for adventure. Merely casting yourself carelessly into the maelstrom of life is never adventure. Adventure is always prepared, and it is prepared by authenticating experience up to a known point. Commander Byrd, in his quest of the Antarctic prepared himself by all the scientific data, all of the range that the north and south had given to the whole field of scientific discovery and investigation—years and years of his life were spent in development and science of co-ordinated values which are always necessary and basic for fundamental adventure. Merely throwing yourself at life in a spirit of bravado, or bombast, and simply saying: "Nothing ventured, nothing gained" is never true adventure.

Another classical illustration is that young man who has distinguished himself, and adorns every company where he is present, who has had authenticated experience as well as the niceties of a refined gentility that gave him a depth of cultural personality that is never the result of education as such, but a result of aristocratic values, for the charm of Colonel Lindbergh has been the charm of continuing achievement by a splendid symmetry and personal relationship subsequent to his triumph. What happened? He knew the truth of what I have just intimated to you this morning. He knew the necessity,—the deep abiding necessity, that before he made a bridge of the clouds and spanned two continents, he must bring an adequacy of preparation based upon experimentation and knowledge up to a certain point, and from that point the quest of the unknown would take place, and consequently he constructed his whole program upon that basis which, paradoxical as it may seem, injects into the spirit of adventure the element of safety. The element of fortification up to a certain point of procedure in the experiences of life. Now that is what adventure has done in the modern world. In the first place, adventure always partakes of a scientific attitude. What do I mean by that? I mean what I always mean when I use the word "Science" and I am only building to make it applicable to religion. That up to a certain point the scientific attitude is always the attitude of ascertaining particular facts for the purpose of establishing general laws—that is the scientific attitude, and the scientific point of view. But the scientist is fundamentally a poet, for he has within him imaginative qualities without which he could not exist, and it is this poetical element of the scientific program that finds its highest expression in the realm of quest and adventure. He is never satisfied with the status quo. The spiritual adventure in the modern world is always based on the supposition that there can be something better. The tendency of religion has been such from the very start.

Those who accept religion in terms of final expression, that it cannot add to the great processes of soul culture; that it is sealed, finally assembled and delivered, that it possesses elements of immutability; that it is not disturbed by the changes, whims and fancies of the passing show of the race—when the spirit of adventure hit religion, it hit it in that vulnerable point, for the very thing about religion which is not true is the fact that it can be provincially expressed and predicted for all conditions of mankind. The viciousness of such an attitude has been in enmity with the spirit of adventure, and because of that enmity has prevented a fair religious adventuresomeness that exists in the world today.

If we could bring into our religion, then, this spirit of adventure which we have brought to the universe, remembering that no scientist, no adventurer, in the realm of the physical created anything; that the ion was contemporaneous with the first star; that the history of man all through those dark, silent years when no progress was being made whatever, when everything was at a standstill, even in that period the same universe was in existence, man's blood flowed in his veins and arteries before Doctor Harvey ever dreamed that it flowed; the universe as it is, was, has always been, will continue to be. The only thing that the mind of man is doing is releasing energy, opening caverns, discovering laws that were already existent, but giving them particular force and ministration. Can I bring that to you in the realm of religion? That is the important thing this morning. Can I make you see that this fact applies to religion as well as to the quest of oceans? Columbus did not create a western world. He made a western world possible. The civilization that was already in the making tarried in the western world before Queen Isabella sold any of her jewels. The spirit of adventure is only the spirit of revelation, it reveals that which is and which continues to be, and the glory of the quest of adventure is to be found in its affirmation of the dreams of the man. We affirm our dreams through the spirit of adventure. That has been its great contribution to the world of life and to the world of history.

Now, I should like, my friends, this morning to see if it would be possible for me to bring into the realm of religion and make it opportune, that which I sense very deeply to be the spirit of adventure in every other department of life.

Can we take this thing we call religion and can we bring to this thing called religion this same spirit of adventure to which we are all so deeply indebted in every other department of life? Well, it is an age of definition. Almost every magazine and newspaper has another definition of religion, and it is an age when we are all interested in this question of religion as we have never been interested in it before. What are some of these definitions? They are many and varied. I think one of the best was given by Professor Whitehead of Harvard University, who has written three great books on this subject. In his book "Religion and Science" he defines religion as that which we do in our solitariness, thereby defining religion with some aspect of spiritual adventure—"What we do in our solitariness." "Do" and "adventure" are both words that are vital with activity, they both imply action, and if we can bring into the realm of religion the spirit of activity, then we have made some progress, for religion does not necessarily have to be defined, religion primarily has to be lived, and here is where religion sometimes fails. It inspires very splendid creeds, very fine ecclesiastical organizations, very fine committees for the develop-

ment and management of ecclesiastical machinery, but the test of true religion is not to be found in any of these,—in the machinery of religion—but in the life of religion. Religion is not to be merely made and surfeited with the spirit of mechanics, but with the spirit of life, so when we come to this field of religion, what do we discover there? These definitions again. The one given by Professor Hayden is "Religion is the co-operating quest for satisfying life." I like that, I like it because it has the elements of individualism and because it uses the word "quest" and it is romantic with the spirit of adventure, because it portends that there is always an elusiveness about religion which the spirit of adventure is ever trying to find. This elusiveness in religion is its charm. The same thing is true with the principle today on the part of so many who reject the whole thought of religion, and what do they banish? They banish a prescientific religion made of outgrown material, the failure of churches, the collapse of preachers, the unchristian conduct of church members, and they look at that alone and they call it religion, and they have within themselves a barrier against that all because they say—"There is your religion." That is unjust to religion because it is not religion. These facts have nothing to do with the real spirit and truth that we speak of when we think of religion at its highest and best.

There is a definition by Havelock Ellis and we had better listen to it whether we agree with him or not, for he has an attitude of mind toward life that has within it the entire range of the spirit of adventure, and what he says is always significant, and he has a great deal to say. If you are not familiar with his book "The Dance of Life," read it for it gives an interpretation of life that is entirely based upon the spirit of adventure—living life dangerously, exemplified in the life of Mussolini,—and yet in the background of living life dangerously is that other quality of living life constructively. Merely to adventure for purpose of discovery or experience to one's own moral personality is of little value but adventuring for the purpose of authenticating the reality of religious consciousness is the highest adventure in the world, and that has been the adventure of all men and women of spiritual genius. Havelock Ellis makes this statement,—I like it immensely—"In the midst of life we sigh, and the sigh is religion." I have seen men and women in the extreme of tragedy, worry, sorrow, distress, not knowing where to turn next, or what to do, and then in the midst of that, a sigh, a mere sigh. Havelock Ellis says that that sigh is "religion." I am inclined to think that we are on the borderland of a great truth here, for it is commonly known and accepted that we have not very much dependence upon the eternal consciousness until we, ourselves, have exhausted our own way. I have seen people every day in the ease, comfort and security of life that are not giving any attention whatever to eternal things, and then I see the inevitable crisis—for there is always a crisis in life—always. There is no life listening on the air, or in this church auditorium, today that is going to escape the crisis. You will find life in terms of crisis and up until that point of our crisis these things of religious, eternal significance seem to have very little emphasis. Would it not be a glorious adventure, and here I wish to be pragmatic, if you and I could develop a philosophy of life whereby our intellectual and spiritual personalities would be so trained and disciplined that we would have power, which is the end of all quest, power, strength, unity, health, purpose—these are the things that make life large. What a great adventure if we can

develop our life to the point where the crisis would be only another adventure and not an opportunity for collapse; if we could bring to the spirit of religion, of life, that truth—what it would do to the remoulding and remarking of our lives!

I was thinking of this, this week, when, from my window in a hotel in Syracuse way up high, I looked across the Onondaga Valley. I saw there the lights of that valley, and those hills were being caressed by the lingering, clinging banks of snow that were already feeling the first flush of springtime. I looked at the purple clouds hanging in wondrous splendor upon those hills. Then I looked down the valley of the Onondaga. There were buildings creeping toward the sky, there was all the economic evidence of a city in growth and expansion. There was change; there was life; there was turmoil. Then I lifted my eyes and looked across the valley and there were the hills. The hills that have reverberated with the war cry of the Iroquois, the Seneca and the Onondaga. There stood the hills, eternal hills! There is a type of intellectuals who, in the discussion of religion, think of that which was as retrospective. Remember this—the eternal implies not only the past, but eternally suggests permanency toward the future, and in religion there are great eternal things and it takes the spirit of adventure, scientifically manipulated and administered, to discover and to find out. It will cost much to make that adventure, just as it cost any adventurer much. We who sit quietly at our firesides under the ease and protection of modern life, are not freezing to death, we are comfortable, we are at ease, everything is done for us, but out there in the conflict of adventure it is a different world—it is a different thing. So it is in the field of religion. It will mean tears, it will mean disintegration, it will mean putting your backs against much of the past, it will mean intellectual turmoil, it will mean moments of intense doubt, it sometimes will mean almost the bleakness of deep denial. It is a long way to a conception of spiritual reality and it is a way that a great many people get discouraged and tired on before they are in sight of the goal. But it is an evolutionary process. Religion is never revealed, it is always discovered. It is never simply given, it only comes at the end of quest. It is only when we have been in turmoil and when we have clung to the sense of power and let it sweep into our lives and souls that it flowers. It is all determined by the depth of our spiritual culture. And what would happen to our twisted lives this morning, my friends, what would happen to that haze that hangs over the valley of your soul; what would happen in those moments of loneliness when the bleakness of life beats against you and when the horror of life gathers about you—what would happen if to meet that moment you possessed an eternal sense. What would happen if to meet that moment you said: "I have kept alive the quest, I have kept the spirit of adventure, I am nearer and nearer the sense of reality in all of its formidable power than ever before, let life do what it will." The great difficulty is that we have all talked about mastering life, mastering religion. The attitude of so many of us is that we must scholasticize, have better intellectuality about religion. That is not the depth and height of religion. That is not where it will be found at all—it is not there. Instead of having a religion that we can master, we must, through adventures, come to the place where the religion masters us. We hear much in the world about the things we must master, but we have never known much about life until something masters us;

until we stand in the presence of Leonardo DaVinci, Venus de Milo, of a Corot, of a Millet, until we listen to an unfinished symphony—there is more of life that masters you than you ever master, and it is only when we stand in the presence of these things that master us, and the same with religion, mind open, heart open, arms outstretched in this great adventure, that it shall mean the death knell and failure of the anthropomorphic conception of God; it will mean the death knell of limitations, of creeds and institutions; it will mean the passing of all this, but it will mean the triumph of the soul. The supreme tragedy of modern life, as I see it today, the supreme tragedy of modern life is to think of the millions and millions, sixty of them, sixty millions of them, who are not making religious articulation,—hungry, disturbed, distressed men and women—and no fountain of beauty and power of religion at its best to satisfy their longing; going through life like that. No articulation of religious personality at its best. Failure of the church, failure of the creeds. These things fail, but religion, true religion, survives. And any individual who is so barren and so arid that there is no response; any mind that is so highly intellectualized that there is no poetry, no romance of the solitariness of life; impoverished, anemic, weakened hearts gripping with life, staining your faces with your tears, carrying your disappointments and disillusionments, thinking of life in terms of crisis, if you would only make the spiritual adventure, if you would affirm the eternal realities to yourself and then where others cannot walk, you walk; where others cannot be, you go; where others cannot see, you see, and soon new land Ahoy! Earth, new earth! New worlds! New Gods! New Beauty! New Universe! For you have, in the very nature of the case, within yourselves, the other half of all this universe. There you are, —the Universe—within you and without—"There they a r e," speaks the great unifying voice of the Infinite, and that voice of harmony, eternal melody, will unit you into the personality of the cosmos, and your great adventure will find you at last kinsman of all there is.

## *THE CONGREGATION AND LEADERSHIP*

**By J. A. C. Fagginger Auer, Professor of Tufts College. Stenographically Reported.**

If you were to ask the average member of a congregation what he expected his minister to do, the answer would not be immediately forthcoming. There would, indeed, be a considerable amount of hesitation. Why? Does not the average member know what he wishes his minister to do? No, I think not. The way he approaches that problem is by elimination. He gradually discovers what he does not wish his minister to do, and then is apt to proceed to criticism. But a clear-cut idea of his leader's task he has not. No one should blame him; for that is a matter of great difficulty. A minister may not himself have a clear idea of his task. I have been in the ministry twenty-one years; if anyone should ask me the question, What has been your program during that time? I would be unable to give a complete answer. Have I remained idle? I have not. I have not done all the things I should have done, but, if I should count them, I —or rather my wife and I—have done many things. What were they? I might, on reflection, give you a list of some of them. I have

preached, together we have called, advised the young, tried to help those of older years when there was need. I have talked to people privately, explained some problems, and left many more problems unexplained. There is the sum and substance of the work of twenty-one years. Not a very coherent story.

It is about after this fashion that the average layman would answer if I should ask him what he expected his minister to do. "Preach and call, help, advise, and comfort where he can."

**Why the Minister Comes**

The trouble is not with the enumeration of duties; indeed, the list is almost complete. The minister who does all those things faithfully will have earned both his salary and his vacation. The trouble is that, in this list of duties ,there is no gradation of values; there is no first, second, third, and last. And there should be, as in all things human. a first, not merely in numerical order, but in matter of importance. We ought to agree upon something which a minister should do, even if in doing it he had to neglect everything else. Is there such a thing? There is. Do we agree upon its nature? We do not.

How can I be so certain that we do not agree upon this? Because I have heard people talk when the question of calling another minister came up, and they all had something else to say. One person argued for an able speaker; another for one of social instincts; a third wanted a good manager; a fourth was looking for someone of erudition. Who was wrong and who was right? All were wrong. You were calling a minister to perform a task which other people might perform as well, but not a minister through whom something might be done which other people could not do.

You can hire a lay-speaker, and, if he is clever enough, he may fill the church. Your doctor goes about calling, and advises and helps people who are in need. You do not need a minister for either of those two things, or for other duties which a minister usually performs, and which I have not enumerated.

**Will Spell Magic Word**

But a minister does something which no one else does—he preaches. Not all the time, not forty Sundays in the year. No one could do that. But sometimes, once a month perhaps, or once in two months, or once in three months, he preaches. The rest of the time he talks as any well-educated person might, but he falls short of what he intended. Now, it is more than worth your while to go to church faithfully all through the year on the chance that four times a year you will hear your minister preach to you. For when he does, it will change your life for many weeks to come, perhaps forever.

On what will he preach? On God, on immortality, you answer. In a sense you may be right. You will hear him mention those truths, perhaps in every sermon. But those terms, for all their sacred associations, are not in themselves important. It will depend on whether they will prove to be important or not.

Perhaps you will expect that your minister will tell you new facts about God or immortal life. If so, you will be disappointed. He has studied faithfully and read widely, but he has no knowledge concerning either of those things which may not be common to you all. If preaching to you is a mere setting forth of facts, you will do better to discharge your minister and hire a lecturer; you will do better yet to read the Encyclopedia Britannica. It contains more facts than any living man can retain in his memory.

I will tell you what your minister will do on the few occasions in the course of the year when he succeeds in preaching to you. He will not tell you facts which you did not know, but will relate

certain simple ideas which you have known since you were children; only he will do it in a way in which you have never succeeded in doing yourself. He will add sorrow to joy, and birth to death, and hope to disappoint, and, when he is through, the result of that addition will spell a magic word. Some of you will call it "fuller, deeper life"; and some, "God in us"; and some, "the peace which passeth understanding"; and it will be to all a wonderful experience. You will come to church tired and heated with the battle of life, and you will leave refreshed, as if your soul had been bathed in cool springs. That is a wonderful experience—a wonderful experience, that strife may go and peace may come, for you and me and for all.

The last words of the Bible have always had for me a peculiar significance. They read: "The grace of the Lord Jesus be with you all." When I was a boy I once heard an elderly minister preach on them. He gave them a strictly dogmatic meaning, which even at that time did not square with my then limited experience. But apart from the explanation, the words themselves lingered in my memory forever after, and have had a deep significance. That the grace which was in Jesus, and which made his life so sweet and yet so strong, could be in all—that was even then to me an amazing revelation. And ever since I have pondered about the fact and what this grace was which laid so strong a hold upon the imagination and the admiration of the children of men. And I have learned to interpret its secret as the power to relate perfectly the facts and the experiences of life; so that they do not exist side by side as trees in a forest, but are welded together into a perfect whole—sorrow joined to joy, and hope to disappointment and the outcome of it all, grace, the grace of a Christian life.

**Wisdom, Patience, Will**

And the importance to us is that this wholeness of life, and this consequent grace of living, may be ours as well; that for us, too, there is no need of asking God that he change the events of our existence in order that we may escape shipwreck and gain happiness, but that we may take fact after fact, sweet and bitter, and fit them into our life as a builder fits stones into a building, and in the end we shall find the house of life complete and strong, many and various though the materials may have been that went into it; that any man, no matter what his fate, may form a life so strong and so well knitted together that the hardest blows of evil circumstance will prove of no avail against it. That is an important thing to know—the most important thing to preach.

Of that type of life, and its possibility for you as an actual fact, your minister will preach, whenever he succeeds in preaching at all. If he never succeeds in bringing to you that message, it will be useless for you to keep him; if he does succeed, even on rare occasions, it will be fatal for you to let him go. You cannot ask more from him, for he has no more to give. It is a treasure which fills all life; a certainty that the end of all conflicting factors of life, when once wisdom is added to them and patience and strength of will, may be grace of living and through it peace. Who would not preach that message if he could? Who would not listen to it if there should be anyone so gifted as to preach it?

—The Christian Register.

A trained kindergarten teacher is employed by the church to look after the children during the time of the church service. Parents are invited to bring their children to the Library Room just east of Channing Hall where the teacher will receive them. The Kindergarten Department is in session from 9:30 to 12:30 every Sunday.

## *BOOK CHATS*

It is unusual, to say the least, to find a publishing house announcing that it is taking up a "most neglected" author. Yet that is precisely what the Viking Press is doing in its advance publicity about R. B. Cunninghame Graham,, selections from whose best work will be published early in September under the title "Thirty Tales and Sketches." Cunninghame Graham has been writing books since the early '80s, and his work has been admired by such writers as Joseph Conrad, Max Beerbohm and Edward Garnett, but despite his fame in England he is comparatively unknown here. In bringing out his books in this country The Viking Press hopes to duplicate what it did for "Saki," who is now in the best-seller class, although he was scarcely known here when The Viking Press first placed him on its list. Seven of Saki's books have been published by this house, and an eighth, "The Westminster Alice," is to appear in October.

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McAlister Coleman is completing a full-length biography of the late Eugene V. Debs which Greenberg will publish early next Spring. Mr. Coleman will welcome any letters from or to Debs, authoritative anecdotes and any other interesting information concerning the great labor leader. He will copy and return promptly all material sent to him at 103 East Tenth Street, New York City.

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Everett Lloyd, San Antonio (Texas) editor and magazine writer, is at work on a book dealing with the life and times of "Judge" Roy Bean, the self-constituted justice of the peace who called himself "Law West of the Pecos." A sign bearing those words still appears on the small frame building at Langtry, where he held forth. Mr. Lloyd is anxious to hear from persons possessing data concerning this unique Texas character. Mr. Lloyd's address is 1,114 West Gramercy Place, San Antonio, Texas.

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The Quivira Society, organized this year by a group of investigators engaged in research pertaining to the early history of the southwestern part of the United States and of Northern Mexico, proposes to publish a series of volumes embodying chiefly English translations of original Spanish documents relating to that field, although rare English accounts will not be ignored. The books will be available only to subscribing members of the society. The first volume to appear will be "Relation of the Espejo-Expedition to New Mexico," by Diego Perez de Luxan. This volume is now in press, and other books are planned to follow. Inquiries regarding the society and its publications should be directed to Dr. George P. Hammond, Managing Editor, The Quivira Society, University of Southern California, Los Angeles, Cal.

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A. Edward Newton, whose pride in life is to be subversive of censors, has put one over on the breed—this time on whoever was responsible for the censorship of James Boswell's "Life of Samuel Johnson." Immediately after publication in 1791 the greatest of biographies was pounced upon by the authorities, and passages in the second volume regarding conjugal fidelity were then deleted by Boswell as being too indiscreet. Scholars have been aware of this suppression, but no copy of the first edition containing the undeleted text was known to exist until one was recently discovered by Gabriel Wells, New York dealer, in London. Newton, the bibliophile, has bought the copy for a secret figure. It is to be hoped that he will give the information contained therein to an interested public.

Thurston Macauley is now in London working on the manuscript of "Donn Byrne: Bard of Armagh," which the Century Company hopes to publish late this Fall. Mr. Macauley will be very much indebted to any one who may send him letters, photographs or other material pertaining to the late Donn Byrne. Copies will be sufficient, but if the originals are sent every care will be taken to preserve them and return them to the owners as quickly as possible. Mr. Macauley may be addressed at 80 Church Street, Chelsea, S. W. 3, London, England.

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The scene of C. S. Forester's novel, "Single Handed," which G. P. Putnam's Sons will bring out on Aug. 23, is laid in the Galapagos Islands, made famous by William Beebe. The book is described as a "red blooded heman's tale of the sea." Another Putnam book to appear on the same date will be "Ten Real Murder Mysteries," by Sidney Sutherland.

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Julia Peterkin, Ernest Boyd and Lewis Mumford have been appointed as judges in the $10,000 Novel Prize Contest announced a few weeks ago by Longmans, Green and Co.

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James C. Young, who is a frequent contributor to The New York Times Sunday Magazine, is the author of a biography of General Robert E. Lee which the Rae D. Henkle Company will publish in October under the title "Marse Robert: Knight of the Confederacy."

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I was most happily surprised on my birthday, which I celebrated on our little island August 18th, by receiving from Rev. Milma Lappala or the Finnish-Unitarian of Virginia, a two volume edition of the great Finnish epic poem—"Kalevala." I had heard much about this great literary classic but had never seen or read it. The Kalevala or the Land of Heroes, as the word may be freely rendered, is the national epic of Finland. Finland, as the introduction states, is a country whose history and literature are comparatively little known to Americans. The Finlanders are very fond of old ballads, of which a great number have been collected especially by Elias Lonnrot, to whom it occurred to arrange a selection into a connected poem, to which he gave the name of Kalevala. This work was first published in 1835. Mrs. Lappala who is a very fine Finnish scholar has arranged a program of recital and interpretation of this epic and presents it with great charm and distinction in English.

The Kalevala is very unlike any poem familiar to general readers, but it contains much that is extremely curious and interesting. It has many beautiful passages and episodes which are by no means inferior to those we find in the ballad-literature of better known countries than Finland. Everyman's Library contains this poem in a two volume edition. I am very grateful to Mrs. Lappala for her lovely gift.

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If any of the readers of Book Chats desire information about books I will be very glad to be of any possible service. I frequently receive letters asking about the best books covering a wide variety of subjects. If you will write me, care of the church, I will gladly answer. It is better to know one good b o o k thoroughly than many good books superficially. In the great mass of book production decision as to what to read and own is rather difficult. One of the greatest joys of my life has been the building of my own library which after twenty -five years now contains over 2000 volumes.

P. B.

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## REGULAR EVENTS

**School of Religious Education**, Sundays, 9:30 a. m., Channing Hall.
**Woman's Club**—Every Monday,
**Men's Forum**—Second Monday evenings, Channing Hall.
**Young People's Club**—1st and 3rd Tuesday evenings in Channing Hall.
**Church Trustees Meeting**—Second Monday evenings.

## THE WOMAN'S CLUB

Vacation days are over! The lovely summer days and the things we dreamed all winter long of doing "when summer comes" have now slipped into the yesterdays. Some folks have been east—Some west; some have enjoyed their playday on the golf links, while others have about lived in their auto. But as autumn color tints the leaves and autumn chill comes into the air we all turn homeward from mountain, beach, country and woods!

And how glad we all will be to meet again!

The "Groups" have already started their activities. The group of which Mrs. R. W. Lee is chairman gave a most charming party on her lawn August sixth, when a delightful luncheon was served to sixty-two, prepared by the ladies of the group, followed by bridge. Fifty dollars was realized from this party, which gives a most encouraging start for the year. If each group carries such energy and enthusiasm we may expect the greatest year we have ever had! The officers and directors met with the group chairmen at Mrs. Friedrich's home recently to discuss plans for the coming season.

It was decided that The Woman's Club hold a Bazaar, thus settling the much mooted question ! The date will soon be announced. Needless to say however that every group will begin working immediately.

October seventh The Woman's Club will formally open their season with a "Home Coming Luncheon."

A most attractive program has been arranged for 1929-30. The year book will be printed and ready to distribute the first of October, and the calendar will be announced in the next issue of the Liberal.

May we meet together with renewed energy and interest, refreshed in mind, body and spirit, ready and happy to take up our work for the winter, determined to make it the finest in our history!

Grace T. Bradley.

## THE UPTOWN PLAYERS

The curtain will ring up on the Uptown Player's fourth season, when that group presents George Kelley's satirical comedy, "The Torch-Bearers" on the evening of October 22, 23, 24, in Channing Hall, of the church building.

"We will play six productions for three nights each, instead of following last year's schedule of eight productions for two nights each," asserted Mrs. George B. Schulten, the president of the players. "The ever-swelling attendance at our productions, demands an extra night's performance each program. Mr. James H. Griffin, will direct the six productions."

Following a summer of intensive reading, the play reading committee, under the chairmanship of Gertrude Needham, has submitted the following list of plays:

October—"The Torch-Bearers," by George Kelley.

December—"Lightnin," by Frank Bacon.

January—"Pomander Walk," a costume play.

March—"Three one-act plays, chosen with the drama league contest material in mind."

April—"Craig's Wife."

May—"The Swan."

This schedule is not definite, subject to revision in the event of suitable original material being uncovered.

An innovation this season will be the Distinguished Guest teas, to be held the first Sunday of each month, in the Uptown Player's Studio, Preston Bradley Hall, located on the third floor of the church building. Mr. Wallace Ford, popular young actor, now starring in "The Nut Farm," at the Cort theater, with Dr. and Mrs. Preston Bradley, will be

guests of honor at the first tea on Sunday afternoon October 6th at three-thirty o'clock.

An unusual token of recognition was accorded the Uptown Players and the group's director, Mr. James H. Griffin, when Kenneth Macgowan, an authority of the little theater and author of "The Theater of Today," approached Mr. Griffin early in the summer, for permission to include the history and work of the Uptown Players in his new treatise on "The Little Theater Development In America".

"The Uptown Players are doing the outstanding little theater work in this part of the country," says Mr. Macgowan. The Uptown Players will be used to show the movement and development of the Little Theater in the middle west, along with such groups as the Pasadena Players in the west, and the Dallas Players in the south.

"Smokescreen" the Uptown Players production which won the Drama League tournament last May, as well as the Edith Rockefeller McCormick Cup, has played a very successful summer tour through the west, to the coast and return. The week of September 14th Smokescreen with its original cast will be showing at the State and Lake Theater in Chicago.

Membership into the Uptown Players is open to those persons interested in the little theater work, and those desiring information as to membership will get in touch with Edna Gustafson 1322 Farwell Ave., who is the membership chairman, who will entertain any application for entrance.

The 1928-1929 season, under the direction of James H. Griffin, proved to be the most successful year the Players have had. The premieres of two full length three-act plays, four one-act plays; the dedication of the Uptown Players unique studio, Preston Bradley Hall; the broadcasting of two one-act plays during National Drama week, and the winning of the Drama League Tournament gave the triumphant touch to the year.

Noel Coward's sophisticated "Hay Fever" gave a racing start to the repertoire, then "Sun Up." by Lulu Volmer, followed by another touch of comedy "The Whole Town's Talking" by Anita Loos and John Emerson. A striking contrast was Channing Pollock's "The Enemy" with its war problems. The premiere of Robert Kasper's "Through the Windows" gave to the players new prestige in creating and interpreting new and original roles. There followed four one-act plays; "Smokescreen" by Robert Kasper, "Heels," by Polly MacManus, and "Reprieve" by Genevieve Kasper all of which were original and "Caleb Stone's Death Watch" by Matrin Flavin. The closing production for the season was the premiere of the Irish Comedy "The Golden Age," by Whitford Kane and W. D. Heppenstall.

Season tickets have been discarded this year and full concentration placed on the advance ticket sale before each production. This advance sale campaign will be under the chairmanship of George Gairing.

Let's all get together and make this year even bigger and better than the most successful season we just finished.

## CHURCH NEWS

The Peoples Church of Chicago will resume its services Sunday morning, September 15th at 10:45 in the church located on Lawrence Ave., at Sheridan Road. We hope this will be welcome news to the many members and friends. The Peoples Church Chorus Choir under the direction of Mr. Emerson Abernethy will sing and Mr. Walter Flandorf will be at the organ. Dr. Preston Bradley, the pastor, will preach on the subject, "Summer Trails". He plans to give a resume of his

summer activities. Every friend and member of the church is most heartily invited to attend this opening service. Let us have the largest and most helpful opening service we have ever known. Dr. Bradley begins his 18th year as the pastor of the church with this service. Let us greet him in such a way that he will be inspired for the beginning of his long arduous winter's work as never before.

As station WMAQ has become the official station of the University of Chicago they will broadcast the services from the University Chapel this season. This necessitated our securing another station which we did after much investigation and conference. We have entered into contract with station WCFL, owned and operated by the Chicago Federation of Labor, to broadcast our entire service for this season. The station broadcasts on a wave length of 309.1 meters and is one of the most powerful stations in the country. Last year our broadcast cost us $100 a service. This year it is necessary to pay $135 a broadcast. There will be 40 broadcasts which will make our broadcasting this year cost $5400. The regular attendants and members of the church are strained to the uttermost in maintaining the costs of the services and meeting the payments necessary for the Building Fund. There is nowhere to look for the radio costs except to the listeners. It is hoped that all who listen in will help. By sending a check to the church office our financial worries from this quarter will be over. If our radio friends who happen to read these lines would send a check or a pledge to the church office now it would obviate the necessity of interrupting our inspiring services with any appeals for money. If you cannot send a check now would you kindly write your intentions to the church office. This would encourage us. As soon as the $5400 is raised or pledged there will be no more radio appeals. The church is very grateful for the response of the radio audience during the past six years that we have been broadcasting and is certain that our loyal supporters will reply to this invitation. We have built up one of the largest radio audiences in the country. This is the opinion of men trained in radio work. It will take sometime to get our audience together again over a new station and wave length. Will the radio friends do all they possibly can to spread the news abroad that we are on a new station? Remember the call letters—WCFL. Tell everybody you know.

At the last annual meeting of the church Dr. Bradley in his address requested the meeting to authorize the formation of a Pastor's Cabinet to be composed of the Presidents and other member from each of the allied organizations in the church family. By unanimous vote his plan was adopted by the members at the annual meeting. The first meeting of the new cabinet will be held in the Church Office on Monday evening October 7th and on the first Monday evening of every month thruout the winter. The presidents of all the church organizations are asked to appoint some other member (not an officer) of their respective groups at once and give the names to Mrs. Harrison at the church office (Longbeach 6878).

Please do not delay. Dr. Bradley will preside at the Cabinet Meeting. Plans of all the organizations will be discussed and methods worked out for complete harmony of activities and proper placement of all events to insure the heartiest support from the church as a whole. The Cabinet will decide no questions of any nature that belong to the mission of the Board of Trustees but will act purely in an advisory and cooperative capacity. The President of the Board of Trustees and one other member will be a member of the cabinet and the Board will thereby have a complete understanding of the plans and

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ideals of the various groups. Programs, events, lectures, recitals, plays etc., can all be arranged so that there will be no conflicting activities. By the hearty co-operation of all the Presidents and members of the Pastor's Cabinet a schedule can be worked out for the activities which will be satisfactory to all. Remember the first meeting is Monday evening October 7th in the church office. This is sufficient notice to give all an opportunity to so arrange their calendars that their presence will be assured.

On August 10th Mr. and Mrs. S. Swarthout, of Oak Park, celebrated their 59th wedding anniversary. They were married on August 10th 1870. They have both been active in the Peoples Church for many years and have a host of friends and admirers. Already they are planning to celebrate their 60th anniversary next year by having Dr. Bradley perform their anniversary marriage ceremony in the church which they love so dearly, to be followed by a reception. Their friends all join with us in the wish that their dreams for their 60th anniversary may all come true.

Another much esteemed family of our church celebrated their wedding anniversary on August 20th when Mr. and Mrs. C. K. Anderson commemorated 25 years of wedded life. Mr. Anderson was chairman of our Building Committee and President of our Board of Trustees during the building of our church and performed inestimable service. The Anderson's have a summer home at Antioch where Mr. Anderson is President of the First National Bank. Their anniversary was celebrated with a dinner party at the Ridgemoor Country Club.

On the opening Sunday of church, Sept. 15th Dr. Bradley will have as his guest with him in the pulpit the Rev. R. J. Hall, M. A., of Swansea, Wales. Mr. Hall was the host for our pastor and Mrs. Bradley on their visit to First Unitarian Church of Swansea. Mr. Hall is a graduate of Oxford and was for several years located in New Zealand where he was a pioneer in the work of adult education. Mr. Hall has written several books and was closely identified with the Miner's Relief work in Wales. He suffered a break down in health and was compelled to ask for a leave of absence from his church which was granted. They gave him a trip around the world which he is now finishing with his younger son, Estlin, who is named after his distinguished uncle the great scholar. Dr. J. Estlin Carpenter of Manchester College. While in Chicago Mr. Hall will address the students of Meadville Seminary, the Liberal Ministers Association and one or two other groups. He spent a few days with Dr. and Mrs. Bradley at their summer home in Minnesota leaving there to keep some engagements at the University of Minnesota, joining Dr. Bradley in Chicago in time to be with him at the opening service. Mr. Hall will return to Wales in time to begin his University Classes in Swansea and his church work by the early part of October. It is hoped that many of our friends will avail themselves of meeting Mr. Hall while he is here. He was most gracious to our pastor and his wife when they were in Wales. Let us demonstrate our reciprocity.

The citizens of Virginia, Minnesota, a thriving town of 18,000 people located 37 miles from Lake Vermilion wanted Dr. Bradley to come and give them an address on "Mussolini and the New Papal State". He accepted their invitation on Aug. 2nd and spoke in the Recreation Building which was filled with an audience of over 500. Since then he has received four invitations from other cities on the Range to repeat the address but these invitations were not accepted. Many of the men will recall that this was

when it was first given to the Laymen's League and after repeated at the Monthly Church Dinner.

Dr. Bradley will be the principal speaker at the State Federation Meeting of all the Woman's Clubs of the state of Minnesota on the evening of September 26th in St. Paul, Minnesota.

This issue of The Liberal will reach our subscribers before the opening of church on Sunday September 15th and from now on each issue will be out by the second Sunday in every month. If you who happen to read this would like a permanent form of Dr. Bradley's sermons besides the remarkable articles of Mrs. Bradley, will you not send one dollar and twenty-five cents to the church office, Mrs. Harrison, 941 Lawrence Ave., Chicago and the magazine will be mailed to you or to any address on earth for one year. Each number will contain a sermon by the pastor as delivered in the pulpit of the church. There is no better way to increase the influence of the church than to send the Liberal to a friend or relative. The publication will be regular and is now in its sixth year of issue. Will you kindly renew your subscription if it has expired? We are going to try and make The Liberal one of the best church papers in the country. All subscription money after the cost of mailing is paid goes directly in to the treasury of the Peoples Church. When patronizing advertisers whose ad occurs in the magazine will you kindly mention The Liberal. Their patronage and public spirit makes it possible for us to publish our magazine.

Have you secured your seats for this year's services? If you desire the same seats as you had last season it is necessary to get in touch with Mrs. Harrison at the church office as soon as possible. The seats are twenty-five dollars for the year and payments can be arranged to suit your requests. There are forty Sundays and you will be assured a seat until 10:55 at every morning service.

If you only knew how encouraging it is to receive the pledges from members and friends as soon as church opens so many would not wait for a request from the pulpit to make a pledge. Nothing detracts more from the beauty and influence of one of our great Sunday mornings than the necessity of speaking about finances. All this would be unnecessary if all would send in their pledges to the office. Mrs. Harrison, the church secretary, will mail you a package of 52 envelopes for the year and you can pay the pledge in this convenient manner or if you choose send a check for the whole amount.

What would happen to the Peoples Church if at the beginning of the 18th year of Dr. Bradley's work every member and friend would make up their mind to do the following:

1. Attend every service possible
2. Reserve a seat (pay as you can)
3. Find a place in some organization
4. Subscribe to The Liberal ($1.25 per year) 12 sermons
5. Make a pledge to the budget

WHAT A YEAR IT WOULD BE! WHY NOT TRY IT?

The editors of The Liberal are desirous of giving each organization in the church all the publicity possible for their events. It would help most wonderfully if every organization would appoint someone to act as correspondent for The Liberal. The "dead line" for all articles is the last day of the month. There is no better medium in the church for the organizations. It is rather difficult for the editors who are leading very busy lives to do justice to societies or events when they are not given the information. Our little magazine has a large circulation and we welcome such action as has been started on the part of every organization in the church.

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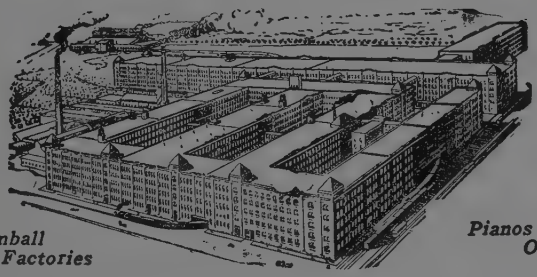

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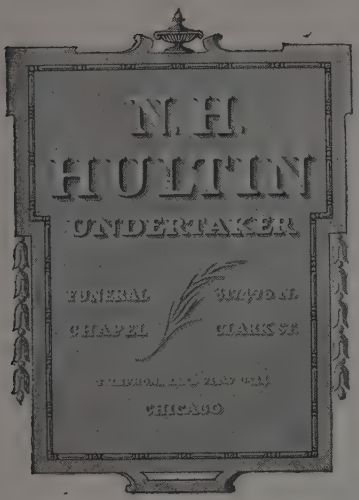


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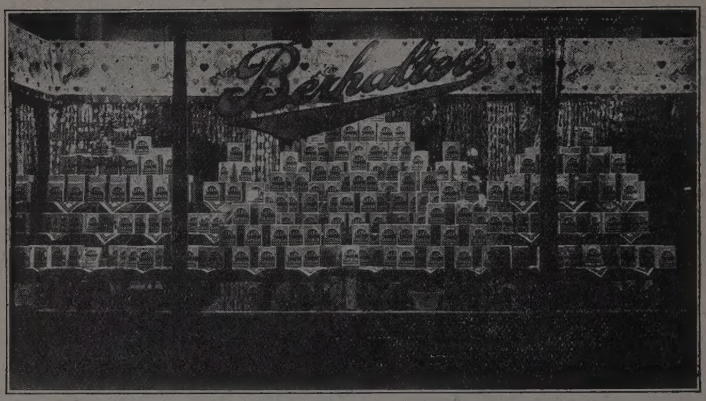


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